

Saturday



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UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

INTRODUCTION.

It was a favourite saying with a crabbed old Greek, that—a Great Book is a Great Evil. He said this before the grand invention of printing, when the making and reading of books, if not a great evil, was certainly a great trouble. The only mode in which a book could then be published, was by hiring persons to write out copy after copy, upon long rolls of parchment, or the coarse sort of paper which they called papyrus: and those who wished to read them, had to unroll the volume till they came to the place which they wanted. No wonder then that in those days books were but few, and knowledge was scarce. There were not many who could afford to buy books, and fewer still, perhaps, who could read them. Even the mighty and the noble were ignorant and unlettered, and the mass of the people were sunk in darkness and superstition. Nor did it seem possible, till the discovery of printing letters by means of moveable metal types, to bring the learning of the learned, and the wisdom of the wise, within reach and possession of all classes of the community.

After this most important discovery, which we owe to John Gutenberg, of Mayence, the reading as well as the making of books became so much more pleasant, that readers and authors increased to a degree unknown in former ages. A vast number of books, upon all subjects, were written by men of masterly genius and profound learning. There was no branch of knowledge which they did not cultivate and adorn; and their works, full of immense learning and deep research,—upon the knowledge and practice of our holy religion, upon history and philosophy, upon medicine and chemistry, upon geography and astronomy; in short, upon every thing connected with the advancement and refinement of mankind,—have come down to us for our improvement and instruction.

Now all these great books are very curious, many of them very useful, and some of them invaluable; yet they are very seldom opened by any man now-a-days, except to be dusted, although their names are from time to time to be found presiding over a modern work, to the spirit of which they may perhaps be altogether opposed. This neglect is partly owing to the circumstance that these books can rarely be met with out of public libraries, where a man cannot sit down comfortably to read them; partly to their occasional perplexity of thought and uncouth manner of speech; and partly also to their size—to their being such very great books—which makes it a work of months, sometimes of years, to get quite through some of them. Nevertheless, they were not without their effect on the world: many of the important truths which they contain, have been preserved and illustrated in later writings, more portable in form and easy of digestion.—And this improvement of their labours we hope to extend to a greater degree than has ever yet been done.

But this by the way—lest in offering to our readers a very little book indeed, we should be taken to join in the abuse of the authors of sundry great books in

past times, so common in the mouths of men who set up their own age as the only one deserving of any regard, and their particular selves as the only persons worthy of being consulted in it. We are not of those who despise the wisdom of their forefathers; but we shall also show that we are alive to all the improvements of modern times, and ready to take every advantage of them. 'To every thing there is a season,' says the Preacher, 'and a time to every purpose under the heaven; a time to plant, and a time to pluck up that which is planted.' Time was to plant: and there never was a people whose forefathers planted more deeply and judiciously in Church and in State—for Literature and for Arms than ours have done. It is now time to pluck up, not the stately tree itself—long may it flourish, the glory and the shelter of all true Englishmen!—but the thousands of suckers and saplings around it; not to destroy, but to transplant, to graft, to disperse and to multiply the virtues of the ancient stock. Many a skilful hand is already employed in this good work. We come to help all those who may like our manner of helping. Our recommendation is the name of that venerable Society from the bosom of which we proceed, and our little Magazine will go forth every Saturday morning, like a skilful gardener, to plant in every corner of the land, within sight of every man's door, and within reach of every man's arm, a tree of true knowledge, which growing out of the fear of God, will, under God's blessing, we doubt not, bring forth in due season the fruits of honour and of power to the nation, and of plenty and peace and truth to all our loving countrymen.

An old Latin poet, a very fashionable man in his day, said that the most popular book would be that which mixed up the useful with the agreeable. We shall make such a mixture in this Magazine. By the side of the truly useful we shall place that which ought alone to be truly agreeable, and we will do our best to make one reflect light upon the other. Whether the information which we convey to our readers be given in the form of an essay or a tale, we shall keep in mind our grand object of combining innocent amusement with sound instruction. We shall not relate ghost-stories, except to explain the delusions from which impressions of the reality of such things, have proceeded and will often proceed; we shall tell no Newgate legends of murder and robbery, except sometimes to point out the horrible excesses and dismal end to which a man may come, step by step downwards, from the first dram he drank, the first oath he swore, and the first Lord's day he profaned. But then on the other hand we shall show forth some of the wonderful things of Natural History; we shall recount the origin and progress of some of the greatest of human inventions, such as Navigation, Printing, the Telescope, Steam-Engines and so on; we shall remind our readers of remarkable events in the annals of our own dear country and of other great kingdoms on the continent; and we shall sometimes, as occa-

sion may serve, indulge ourselves with proving how sweetly the poets of England used to sing, and how sweetly some of them yet live to sing. One way or another we hope to be popular in this Magazine, which comes out at the end of the week, when most men have a pause from labor. We are not for interfering with the family talk or the friendly walk, much less with religious duties or the study of the Bible—and we trust every one of our readers has one. After all these good things are done and served, there will be plenty of time for perusing these few little pages; and the reader shall never find in any one of them a line which shall be contrary in its tendency to the improvement and the happiness of any member of his family.

Thus much to explain the character and object of this Magazine! We hope to give good proofs that our intentions are as honest as our means of performance are great, and we trust that after a fair trial our readers will not think our wood-cuts or our engravings the best part of our work. For the present we say Farewell!—and put an end to this somewhat lengthy introduction.

ON THE RIGHT USE OF KNOWLEDGE.

KNOWLEDGE is power. This saying, which has been so strikingly illustrated by the history of the last fifty years, will no doubt be exemplified, in a still more remarkable manner, by the changes which the next ten or twenty years will produce in the state of society. Whether these changes will be for good or evil, must obviously depend upon the kind of knowledge which will be diffused through the mass of the community, and the direction which shall be given to it, in its application to the great purposes of life. The very enunciation of the proposition, that knowledge is power, makes this abundantly evident: for that power, whatever it is, may be for good or evil. It is a giant's strength, which it is excellent to have, if it be used for the ends of virtue and happiness; but which may be employed to the purposes of a tyrannous malice.

It is impossible that the cultivation of our natural faculties, even to the utmost pitch of advancement, can be in itself wrong: for it is plain, from the very constitution of our nature, that they are given us to be improved; and their improvement, when it is really improvement, may be made equally conducive to our comfort and happiness, as inhabitants of this material world, and to our preparation for a spiritual state of being. If we are to enter hereafter into such a state, it is so plain, that no reasoning can make it plainer, that to prepare for it, is the main business of our existence here; and therefore, such a cultivation or employment of our faculties as thwarts and impedes, instead of seconding and advancing the work of preparation, does not deserve the name of improvement. Whereas nothing can be more worthy of man, as an intellectual and moral creature, destined to advance through successive steps to a higher and purer order of being, than the diligent exercise and quickening of his mental power, and the enlargement of his knowledge, with reference and in subordination to the grand purpose of his existence.

We hold therefore, that knowledge is really valuable, when it is made directly or indirectly subservient to the ends of virtue; when it is sanctified in its possession, and guided in its application by religious principle and feeling. "Seeing," says Lord Bacon, "that knowledge is of the number of those things which are to be accepted of with caution and distinction, being now to open a fountain, such as it is not easy to discern where the

issues and streams thereof will take and fall; I thought it good and necessary, in the first place, to make a strong and sound head, or bank, to rule and guide the course of the waters; by setting down this position, or firmament, namely, *That all knowledge is to be limited by Religion, and to be referred to use and action.*" This is a very natural and striking similitude. Religion is the strong mound and embankment, which confines the stream of human knowledge within its proper channel, and guides it along its intended course; so as to fertilize and beautify the country, which it would otherwise inundate and lay waste.

With this guard, or firmament, as Bacon terms it, we may admit, that knowledge is not only power, but also virtue and happiness; a help, that is to say, to virtue, and an instrument of happiness, as far as happiness is to be found in any of the pursuits or acquirements of our present imperfect state. Knowledge, for instance, was a source of happiness to Newton and to Locke, far more abundant than pleasure or ambition; and it was auxiliary to virtue, because it withdrew their attention from objects of sensual enjoyment. But then Newton and Locke were Christians, and referred their extraordinary powers of mind, as well as the results of those powers, to the primary Source of Light and Truth, under a deep sense of their own insufficiency, and of the limits which are set to the researches of the human mind. Newton, the most original and patient and sagacious of inquirers into physical and mathematical truth, spoke of himself, with reference to the secrets of the Divine Intelligence, as a child playing with pebbles on the sea-shore.

We have said, that in the case of these eminent philosophers, knowledge was not only power, but virtue and happiness, because they were Christians. With Voltaire, and Hume, and Gibbon, it was power; but it was not happiness, nor virtue; because it was not sanctified nor directed by Christian belief and principle. For surely that is not happiness, nor the source of happiness, which is no preservative against the most miserable ambition, the most restless uneasiness under the world's opinion, and the most disquieting views of futurity. Consider the following argument; it is of a very plain and practical kind. If our religion be true, no kind of knowledge can be really beneficial, which causes us to neglect the study of its records, or to undervalue and disregard its sanctions. On the other hand, there is no kind of knowledge, deserving of the name, with which religion interferes, either in its acquisition or right employment. On the contrary, religion tends to preserve the mind in that tranquil and contented state which is necessary to the successful pursuit of every branch of useful knowledge; it teaches us to set a right value upon it when acquired, and to employ it to the benefit of mankind. Moreover, it has an obvious tendency to secure to us even the present and temporal rewards of knowledge: for who, that is looking out for an able instructor for his children, a trusty steward for his estate, or a skilful workman to be employed about his premises, would not rather have a religious man, upon whose principles he could rely, than an unbeliever, a scoffer, and a drunkard? So that religion, which cannot in any case impede the acquirement of knowledge, nor interfere with its legitimate application, enhances the value of it to its possessor, with respect both to the inward complacency which it affords him, and the present recompense to which it leads.

While laying up in the storehouse of his memory the materials of useful knowledge, which it will be our object to provide for him, let our reader bear in

mind, that there is something to be known above and beyond the scope of unassisted human inquiry—something which transcends the highest flight of human intellect, and is of greater importance than its most sublime discoveries; and that is, the knowledge of God; of His attributes, His purposes, and His laws; a knowledge, for which man must be indebted to God himself, who has revealed it to him in His written word. To this source and treasury of truth let him continually recur, for the purpose of humbling intellectual pride by the view of his own sinfulness and weakness; and of withdrawing his mind from too fixed and exclusive a contemplation of secondary causes, to the First Great Cause of all things. Let him accustom himself to trace the Creator in His creatures, to *rise through Nature up to Nature's God*, and to find, in the daily accumulating stores of knowledge, not only the means of worldly advancement, nor merely a resource for his hours of leisure or retirement, but fresh materials of humility and thankfulness. To a mind so disciplined, the pursuit of information will be at once delightful and profitable; and knowledge will be power, in the highest and noblest sense of the words,—the power of being and doing good.

ON THE STUDY OF NATURAL HISTORY.

It is rather a subject of surprise, that in our general associations and commixtures in life, in times so highly enlightened as the present, when many ancient prejudices are gradually flitting away, as reason and science dawn on mankind, we should meet with so few, comparatively speaking, who have any knowledge of, or take the least interest in, Natural History; or if the subject obtain a moment's consideration, it has no abiding-place in the mind, being dismissed as the fitting employ of children and inferior capacities. But the natural historian is required to attend to something more than the vagaries of butterflies, and the spinings of caterpillars; his study, considered abstractedly from the various branches of science which it embraces, is one of the most delightful occupations that can employ the attention of reasoning beings; and perhaps none of the amusements of human life are more satisfactory and dignified than the investigation and survey of the workings and ways of Providence in this created world of wonders, filled with his never-absent power; it occupies and elevates the mind, is inexhaustible in supply, and, while it furnishes meditation for the closet of the studious, gives to the reflections of the moralizing rambler, admiration and delight, and is an engaging companion that will communicate an interest to every rural walk.

We need not live with the humble denizens of the air, the tenants of the woods and hedges, or the grasses of the field; but to pass them by in utter disregard, is to neglect a large portion of rational pleasure open to our view, which may edify and employ many a passing hour, and by easy gradations, will often become the source whence flow contemplations of the highest orders. Young minds cannot, I should conceive, be too strongly impressed with the simple wonders of creation by which they are surrounded: in the race of life they may be passed by, the occupation of existence may not admit attention to them, or the unceasing cares of the world may smother early attainments; but they can never be injurious—will give a bias to a reasoning mind, and tend in some after thoughtful, sobered hour, to comfort and to soothe. The little insights that we have obtained into Nature's works, are many of them the offspring of scientific research; and partial and uncertain as our

labours are, yet a brief gleam will occasionally lighten the darksome path of the humble inquirer, and give him a momentary glimpse of hidden truths: let not, then, the idle and the ignorant scoff at him who devotes an unemployed hour—

"No calling left, no duty broke,"

to investigate a moss, a fungus, a beetle, or a shell, in "ways of pleasantness and in paths of peace." They are all the formation of Supreme Intelligence, for a wise and worthy end, and may lead us by gentle gradations to a faint conception of the powers of infinite wisdom. They have calmed and amused some of us worms and reptiles, and possibly bettered us for our change to a new and more perfect order of being.—*Journal of a Naturalist.*

TO SOLITUDE.

FROM SIR WILLIAM JONES.

Thou world, tumultuous and rude,
Farewell; and welcome solitude!
Here straight the path to Heaven lies,
Farewell thou world of vanities!
Let nations and let princes rage,
Here lofty themes my thoughts engage;
The skies with hymns angelic ring;
With angels let me learn to sing!
Oh here for ever may I dwell,
Far from the world's tumultuous swell,
Till Angels lift me to the skies,
And bear my soul to Paradise.
Oh let me here, a hermit blest,
Enjoy a life of precious rest!

ANSWER.

FROM G. H. GLASSE.

Away with wishes fond and weak!
Why faint thy heart, and pale thy cheek?
Wilt thou the noble contest shun,
Where virtue is by labour won?
Wilt thou, Christ's soldier, dare to please
Thyself, in idle, monkish ease!
Is this a time to fold the hands
And shut the eyes, when hostile bands
Rush to the fight: their banners wave,
And challenge, impiously brave,
With bitter taunts and haughty boasts,
The armies of the Lord of Hosts?
Through camps thy journey to the skies,
And not through groves and grottoes, lies.
Lo! where thy Lord, his garments dyed
With blood, invites thee to his side!
Clothes thee with armour from above,
And tells thee, with a look of love,
One short but desperate conflict o'er,
The prize is bliss for evermore!

I HAVE sat upon the sea shore and waited for its gradual approaches, and have seen its dancing waves and white surf, and admired that He who measured it with His hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—MONTAGU'S *Dedication.*

HE whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual nature.—SOUTHEY.

HISTORY OF THE INDIAN SUPERSTITION OF JAGGANÁTHA (or Juggernaut.)



View of the Temple of Jagganátha at Orissa.

THE celebrated temple of Jagganátha is situated in the district of Cuttack, on the sea coast of Orissa, a province under the British Government of Bengal in Lat. $19^{\circ} 49' N$, and Lon. $85^{\circ} 54' E$. The nominal chiefship of the country in which the temple is situated, is in the Rajah of Khoorda, a small principality the capital of which stands about 20 miles S.W. of Cuttack. The aspect of the country on the sea coast is low, covered with wood and totally inundated by the sea at spring tides, and into this stoneless expanse of swamp and forest the numerous rivers from the interior discharge their waters through many channels, as in the deltas of Bengal and Egypt. The district has only three towns, deserving to be so called, one of which, adjoining the temple, is called Pooree, or "The Town."

Under the ancient Hindoo Governments the territory of Cuttack appears to have been partitioned among petty chiefs subordinate to no regular head, one among them was the Khoorda Rajah the hereditary high priest of Jagganátha and keeper of his wardrobe, who probably possessed considerable influence over the others.

The country was invaded at an early period by the Mahomedans, and was conquered by the Mahrattas in 1738, with whom it remained until subjugated by the English in 1803. Subsequently to the expulsion of the Mahrattas a settlement was made with the tributary Rajahs, some of whom however, though professing submission, tendered no tribute; among these was the Khoorda Rajah, then a boy of 18, who laid waste the adjoining country with fire and sword. A British army was in consequence collected, which had to conduct its operations in an almost impervious country, and amidst difficulties aggravated by the sanctity of the Rajah's sacerdotal character: at length the Rajah voluntarily surrendered his sacred person, which was brought into camp, while the inhabitants of the adjacent districts came forth and prostrated themselves before him in humble adoration. On his surrender he was allowed an ample pension, and was

continued chief in authority over the temple of Jagganátha.

Every Hindoo temple or place of pilgrimage has its legend or history, describing the circumstances to which it owes its sanctity, events generally dated in a former age of the world. The legend further contains an account of the foundation of the first temple or shrine, the different visits paid to it by gods and heroes, its discovery and renovation in the present age, the marvels which have resulted from its worship, and the benefactions made to it by modern sovereigns, in which latter portion some genuine history is occasionally preserved.

The legend of Jagganátha states that an ancient king of Ootkala, the Hindoo name of Orissa, pressed down by the weight of his sins, addressed himself to Brahma, whom he had chosen for his peculiar divinity, for instruction as to what he could do that would obtain for him happiness in a future state of existence. Brahma perceiving the sincerity of his sorrow and his piety, directed him to make enquiry after a certain shrine built by his ancestors, which formerly stood by the side of a hill, and was made of massy gold, and was the abode of Vishnu. It had been buried by the sands thrown up by the sea. The votary was further informed, that if he would restore the worship of the temple, and renew the offerings which were formerly made there, he would ensure to himself a dwelling of felicity after his death, and by inducing the deity again to take up his abode on earth would procure the same happiness to the human race. For more particular information of the spot where the temple stood, the king was referred to a tortoise, as old as the world, which he would find near the hill Nila.

Delighted with the gracious intelligence, the king set out to find his informant; and on approaching a lake under the hill, a prodigious tortoise approached him, and asked him what he sought in that desert spot. The king having informed him of his state and

the object of his visit, was answered by the tortoise that he well remembered the splendour of the ancient temple, but that age having impaired his memory, he could not distinctly point out the spot where it had stood; that Vishnu had long dwelt there, and that other gods often visited the spot for recreation and amusement; but, that owing to the neglect of the wonted sacrifices and offerings, he had returned to his own paradise. The tortoise, however, informed the anxious monarch, that on the borders of another lake he would find an immortal raven, with feathers white by age, and that from him he would attain complete satisfaction on the subject of his enquiry. The king lost no time in proceeding on his journey; and having found the immortal bird, he inquired of him every particular regarding the holy shrine, and its founders. The raven, deeply versed in ancient history, narrated to the delighted sovereign the deeds of his great ancestors, and especially the piety of him who obtained the favour of Vishnu's residence in the temple, which he had constructed for him of gold lined with precious stones: he added, "that time which destroyed all things had respected this magnificent edifice, which was only buried about ten miles below the surface of the earth: that after the disappearance of the temple, Vishnu, unwilling to quit the mountain, his favourite abode, had metamorphosed himself into a margosa tree (*Melia Azadirachta*, *Lin.*); but the holy ascetic Markandeya perceiving that the tree gave no shade, breathed upon it, and reduced part of it to ashes; but as the tree was necessarily immortal, part of it still remained." Having communicated these important facts, the raven set out with the king to the spot where the temple was buried, and removing the sand with his beak, exhibited to his royal companion the golden shrine, and then recovered it as before.

The king now returned to Brahma to consult on his future proceedings, in order to awaken in the minds of the people the devotion which this place ought ever to inspire. The god advised him to build a new temple, on the same spot; but as the present age was so degenerate, it would not be safe that the material employed should be gold, as it would be stolen piecemeal by the visitors; he might therefore construct it of brick. The name by which the god to be worshipped was to be known, was that of Sri Jeo, or the Sacred Spirit; he was also to build a town near the temple: and Brahma further informed his votary, that when these works should be accomplished, Vishnu himself, in the form of the trunk of the partially blasted tree would appear on the sea-shore. "This trunk," said the god, "thou wilt convey with pomp to the new temple. The carpenter of the gods, Vishvakarma, shall himself come and fashion it into the image of Vishnu. And thou wilt place by his side his sister Subaddra, and his brother Balarama; and thou wilt cause daily sacrifices to be offered to him, and thus ensure to thyself, and to all who shall follow thy example, entrance into the paradise, Vaikoonta. Since Vishnu will not be able to consume all the food which will be prepared for him, the remnants may be eaten by men for their purification, and the remission of their sins. Happy they who may attain the smallest particle! To give thee an idea of the value of these remnants, if by accident any fragments should fall on the earth, the gods would scramble for them, even though dogs had already devoured a part; or should an outcast draw from the mouth of a dog rice then devoted to Vishnu, and put it in the mouth of a Bramin, so great is the efficacy of that rice, that it would instantly purify him from sin. The very sight of the temple will procure to those who visit it benefits incalculable. To receive stripes from the Bramins ap-

pointed to distribute the rice, is a work singularly meritorious. Indra, and all the gods, will visit the city; and Vishnu, who will reside there: the sand which the sea shall deposit on the side facing the temple, shall be called gold dust; who ever shall die on that sand, shall assuredly go to the paradise of Vishnu."

The monarch without delay set about the work; he built the city, and erected the temple; and, in due time, he saw the promised tree arrive on the shore. Having paid due adoration to the divine block, the king, with a hundred thousand men, bore the future idol in triumph to the city. The heavenly carpenter delayed not to arrive, and undertook the task of sculpture, promising to complete the work in one night, on condition that he was not interrupted, and that no one should inspect him; a single glance of the eye, it was announced, would cause him immediately to disappear never to return.

The sculptor of wood working in perfect silence, the king suspected that he had broken his engagement; and, to assure himself on the point, softly peeped through a crevice in the door, and saw with delight that the workman was diligently performing his task, and quickly withdrew. But Vishnoo Karmam had perceived him, and instantly vanished, leaving the block with scarcely the rudest approach to the intended form. The king, nevertheless, considering the undoubted divine nature of the imperfect image, paid homage, and gave to it his daughter in marriage; and it continues in the same form to this day, receiving adoration under the title of Jagganatha, or lord of the world.

[To be continued.]

THE ROCK SAMPHIRE.

BOTANICAL topography which treats of the stations as well as of the habitations of vegetables, is a topic not wholly destitute of interest and value. It is well known that very different plants abound in different soils; that some grow on land, and some in water; that some affect one and some another situation. For example, to take plants which are very closely allied, the *lichens*, or aerial algæ, never grow under water; the *fuci*, or aquatic algæ, never grow out of water: and the same may be said of many other plants, some of which are, as it were, the living boundaries of land and sea: thus, the Samphire, (*Crithmum Maritimum*)



[The Rock Samphire.]

never grows but on the sea-shore, and yet it never grows within reach of the waves,—that is to say, it

is never so near as to be wholly covered by the waters. It happened not long since, that a knowledge of this fact was useful in a way and at a time when botanic knowledge might, *a priori*, have been expected to be of little practical importance.

During a violent storm in November, 1821, a vessel, passing through the English Channel, was driven on shore near Beachey Head, and the whole of the crew being washed overboard, four escaped from the wreck, only to be delivered as they thought to a more lingering and fearful, from its being a more gradual and equally inevitable death; for, having in the darkness of the night been cast upon the breakers, they found when they had climbed up the highest of these low rocks, that the waves were rapidly encroaching on their asylum; and they doubted not that, when the tide should be at its height, the whole range would be entirely covered with water. The darkness of the night prevented any thing being seen beyond the spot upon which they stood, and which was continually decreasing by the successive encroachments of each advancing wave. The violence of the storm left no hope that their feeble voices, even if raised to the uttermost, could be heard on shore; and they knew that amidst the howling of the blast, their cries could reach no other ear than that of God. What human arm could give assistance in such a situation? even if their distresses were known, how vain were the help of man. The circle of their existence here seemed gradually lessening before their eyes; their little span of earth gradually contracting to their destruction: already they had receded to the highest points, and already the infuriated waters followed them, flinging over their devoted heads the foremost waves, as heralds of their speedily approaching dissolution. At this moment one of these wretched men—while they were debating whether they should not in this extremity of ill, throw themselves upon the mercy of the waves, hoping to be cast upon some higher ground, as, even if they failed to reach it, a sudden would be better than a lingering death; in this dire extremity, one of these despairing creatures—to hold himself more firmly to the rock, grasped a weed, which even, wet as it was, he well knew, as the lightning's sudden flash afforded a momentary glare, was not a fucus, but a root of Samphire; and he recollected that this plant never grows under water. This then became more than an olive branch of peace, a messenger of mercy; by it they knew that He who alone can calm the raging of the seas, at whose voice alone the winds and the waves are still, had placed his landmark, had planted his standard here, and by this sign they were

assured that He had said to the wild waste of waters, "hitherto shalt thou come, and no further." Trusting then to the promise of this Angel of the Earth, they remained stationary during the remainder of that dreadful but then comparatively happy night; and in the morning, they were seen from the cliffs above, and conveyed in safety to the shore.—BURNETT'S *Introductory Lecture*.

Samphire, or *Saint Peter's Wort*, very probably derives its English name, as etymologists contend, from the Gallic appellation '*Herbe de Saint Pierre*,' and hence, if such be the case, it would be more correctly written, according to Smith, *Sampire*, or, as degenerated from *Saint Pierre*, *san-pire*.

The botanical name *Crithmum* has been given to this plant from the resemblance its seeds bear to grains of barley, the (*κριθῖν*) *erithe* of the Greeks.

SINGULAR PROPERTIES OF THE FIGURE

9.

MULTIPLY 9 by itself, or by any other of the digits, and the figures of the product added together will amount to 9. The component figures of the amount of the multipliers, (viz. 45) when added together, make 9.

The amount of the several products or multiples of 9, (viz. 405) when divided by 9, gives a quotient of 45; and the component figures of either the dividend or quotient added together make 9.

Multiply any row of figures either by nine, or by any one of the products of nine multiplied by one of the digits, as by 18, 27, 36, 45, 54, 63, 72, or 81, and the sum of the figures of the product added together will be divisible by 9.

Multiply the 9 digits in the following order, 1 2 3 4 5 6 7 8 9, by nine, or by any one of the products of nine mentioned in the last paragraph, and the product will come out all in one figure, except the place of tens, which will be an 0, and that figure will be the one which multiplied into 9, supplies the multiplier; that is, if you select 9 as the multiplier, the product will be (except the place of tens) all ones; if we select 18 (all twos; if 27, all threes, and so on. Omit the 8 in the multiplicand, and the 0 will also vanish from the product, leaving it all ones, twos, threes, &c. as the case may be.

THERE is not any benefit so glorious in itself, but it may yet be exceedingly sweetened, and improved by the manner of conferring it. The virtue, I know, rests in the *intent*; the profit in the judicious application of the *matter*; but the beauty and ornament of an obligation lies in the *manner* of it.—SENECA.

SYNOPSIS OF THE POPULATION OF ENGLAND AND WALES, FROM THE YEAR 1700 TO 1831.

Year.	No. of Persons.	Year.	No. of Persons.	Year.	No. of Persons.	Year.	No. of Persons.
1700	5,475,000	1740	6,064,000	1780	7,953,000	1811	10,502,500
10	5,240,000	50	6,467,000	90	8,675,000	21	12,218,500
20	5,565,000	60	6,736,000	1801	9,168,000	31	14,594,500
30	5,796,000	70	7,428,000				

GENERAL SUMMARY, 1831.

England	13,089,336
Wales	805,236
Scotland	2,365,807
Army and Navy	277,017
Total	16,537,396

SCOTLAND.

Years.	1801	1811	1821	1831
Number of Persons	1,652,400	1,865,900	2,135,300	2,365,807

	No. Persons.
Edinburgh, City of, in 1831	162,403

THE METROPOLIS.

POPULATION IN THE YEARS		1700	1750	1801	1811	1821	1831
City of } Within the Walls	London. {	139,300	87,000	78,000	57,700	58,400	57,695
		69,000	57,300	56,300	68,000	72,000	67,878
City and Liberties of Westminster		130,000	152,000	165,000	168,600	189,400	202,080
Parishes within the Bills of Mortality		326,000	357,600	477,700	593,700	730,700	852,849
Parishes not within the Bills of Mortality		9,150	22,350	123,000	162,000	224,300	293,567
Totals ...		674,350	676,250	900,000	1,050,000	1,274,800	1,474,069

METHOD is the very hinge of business ; and there is no method without punctuality. Punctuality promotes the peace and good temper of a family. The calmness of mind which it produces is another advantage of punctuality. A man without punctuality is always in a hurry ; he has no time to speak to you, because he is going elsewhere ; and when he gets there, he is too late for his business ; or he must hurry away to another before he can finish it. Punctuality gives weight to character. "Such a man has made an appointment : then I know he will keep it." And this generates punctuality in those with whom he lives ; for, like other virtues it propagates itself. Servants and children must be punctual, where the master of the family is so. Appointments become debts. If I have made an appointment with you, I owe you punctuality, and I have no right to throw away your time, even though I might my own. To be punctual is to do as we would be done by ; for who likes to be kept waiting ? Punctuality is the best of economy ; for what have we that is so precious as time ? Punctuality is part of piety towards God ; for of what gift shall we be called to give so strict account as of those hours without which no other gift can be exercised at all.

WISDOM doth balance in her scales those true and false pleasures which do equally invite the senses ; and rejecting all such as have no solid value or lasting refreshment, doth select and take to her bosom those delights that, proving immortal, do seem to smell and taste of that paradise from which they spring. Like the wise husbandman, who taking the rough grain which carries in its heart the bread to sustain life, doth trample under foot the gay and idle flowers which many times destroy it.—A.M.

FAMILIAR REMARKS ON ARCHITECTURE.

ALMOST every body occasionally travels from one part of the country to another, and amongst the many picturesque objects which attract the attention, none are more conspicuous than the churches and cathedrals in the villages or cities through which the traveller passes in his route. Even those who are prevented by circumstances from making these excursions, whose lot is cast in London, or in a country town, or in a remote village, have generally in the vicinity of their residence one or more of those venerable structures, which, whether considered in a religious or scientific point of view, call upon us for attention and admiration. When looking at any particular building, it naturally occurs to us to enquire how long it has been standing on the spot where we now see it. If any one be at hand we ask the question, and perhaps receive a satisfactory answer, though it is more probable that the answer will be one expressing a total ignorance of the subject. Most persons would, no doubt, be glad to possess a few rules, by the knowledge of which they might themselves be able to guess, within a few years, the age of the building they were surveying ; and to supply these is the intention of the following remarks.

The doors and windows of old English churches, generally, have pointed arches, and from the shape of these arches, principally, though there are other minor distinctions, the age of the building may be most accurately inferred, as they have varied in height and width from age to age. Buildings constructed with arches of this description are usually denominated *Gothic*, an appellation given to them originally as a term of reproach, because they were supposed formerly to be the remains of the architectural taste of the *Goths*, and

considered to be very inferior to the productions of Greece and Rome. A more correct term for them, however, though one not so frequently employed, is the *English* style, because buildings of this kind were first introduced in England, and no other country can boast finer specimens than are still remaining here.

Before the introduction of the English or pointed arch, the circular or rounded arch was in use ; and a few very beautiful examples of this kind of building still remain in different parts of the country. It is called Saxon or Norman, from its having prevailed during the reign of the Saxon and Norman kings in England. It commenced at the establishment of Christianity among the Saxons, in the 6th century, and continued to about the year 1135, in the reign of king Stephen. The entrance to the Temple Church, London ; the Abbey Gate, Bristol ; and the Church of Romsey in Hampshire, are in this style of architecture. The doors in this style are sometimes quite plain, and sometimes very richly carved.



[Entrance to the Temple Church.]

Between the reign of Stephen and that of Henry III, the circular arch began to disappear ; and before the death of the latter monarch, gave way to the pointed arch. At first the two arches were intermixed ; and the style was then called, *semi—or half-Norman*. Some suppose that the pointed arch was introduced from the Saracens, by the Crusaders to the Holy Land, and from this circumstance, they call it the Saracenic arch ; but the greater number of persons imagine it to have arisen from the accidental intersection of several rounded arches with each other. That this will produce pointed arches of different widths and heights, according to the points of intersection, may easily be shown by placing two hoops or rings across each other, allowing one point of the hoops or rings to rest upon a floor or table. The crossings of the boughs of trees in an avenue also afford a familiar illustration of the same fact. In the Temple Church the two arches may be found united, and other specimens may be seen in the Church of St. Cross near Winchester ; the ruins of Buildwas Abbey, Shropshire ; Fountains Abbey, Rievaulx Abbey, and Roche Abbey, in Yorkshire.

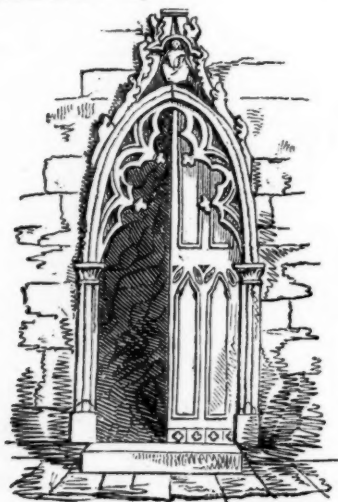
When the circular arch totally disappeared in 1220, the *Early English Style* commenced. The windows of this style were at first very narrow in comparison with their height : they were called lancet-shaped, and were considered very elegant : two or three were frequently seen together, connected by dripstones. In a short time, however, the windows became wider, and divisions and ornaments were introduced. Sometimes the same window was divided into several lights, and frequently finished at the top by a light in the form of a lozenge, circle, trefoil, or other ornament. A specimen of this kind may be seen in the beautiful Church of St. Saviour's, Southwark, which has lately been thrown

open to view by the improvements connected with the erection of the New London Bridge. The door of St. Mary's, Lincoln, is also in this style.



[Door-way of St. Mary's, Lincoln.]

About the year 1300, the architecture became more ornamental, and from this circumstance received the name of the *Decorated English style*, which is considered the most beautiful for ecclesiastical buildings. The windows of this style are very easily distinguished: they are large and wide, and are divided into several lights by mullions, which are upright or perpendicular narrow columns, branching out at the top into tracery of various forms, such as trefoils, circles, and other figures. York Cathedral affords a fine specimen of this sort of architecture, and there is a beautiful window of the same style in the south transept of Chichester Cathedral. The West front of that of Exeter is another specimen, and the door-way of Lincoln Cathedral is in this style.



[Door-way of Lincoln Cathedral.]

The transition from the *Decorated* to the *Florid* or *Perpendicular Style*, was very gradual. Ornament after ornament was added, till simplicity disappeared beneath the extravagant additions; and about the year 1380, the architecture became so overloaded and profuse, that it obtained the title of *Florid*, which, by some persons, is called the *Perpendicular*, because the lines of division run in upright or perpendicular lines from top to bottom, which is not the case in any other style. King's College Chapel, Cambridge, begun in the reign of Henry VI, though not finished till some time after; Gloucester Cathedral; Henry VII's Chapel at West-

minster; St. George's Chapel at Windsor; Wrexham Church, Denbighshire; and the Chapel on the Bridge at Wakefield, Yorkshire, are all of this character. Many small country churches are built in this style; and their size not admitting of much ornament, they are distinguished from structures of a later date, by mouldings running round their arches, and generally by a square head over the obtuse-pointed arch of the door. A peculiar ornament of this style is a flower of four leaves, called, from the family reigning at that period, the *Tudor flower*. Subjoined is the entrance to St. Erasmus' Chapel, in Westminster Abbey.



[Entrance to St. Erasmus' Chapel, Westminster.]

From 1380, and during the reign of Henry VIII, architecture became less pure in style, though, in some cases, very elaborate in its ornaments. An intermixture of styles was introduced, and hence the appellation of the *Debased style*, the character of the architecture being inferior to that of preceding ages, and yearly becoming less worthy of admiration. Italian architecture was mingled with the different orders of English, and the latter were almost entirely lost sight of before the reign of Charles I. Of what is called the *Debased style* there are many specimens in the Colleges both of Oxford and Cambridge, as well as in many country churches, built about the same period.

There are many other characteristics by which a building of one period may be distinguished from that of another, even by a very casual observer; but in a hasty glance, the traveller will hardly perhaps have time to cast his eye upon more than one particular part of the structure. The arches of doors and windows are prominent objects, and are readily seized upon by the eye.

THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,

In compliance with the recommendation contained in the Report read at the Special General Meeting of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, held on the 21st of May, have made arrangements for the publication of a Series of Works on Education, History, Biography, Natural History, the Elements of the Sciences, &c. particulars of which will speedily be announced.

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